

## O B I T U A R Y

**Babcock.** — Edith, youngest daughter born to Deacon Stephen R. and Harriet Green Potter, was born October 5, 1875, and passed away January 15, 1943, on the Potter homestead, Albion, Wis., where she had lived all but one year of her life.

She was married to Milton J. Babcock December 26, 1894. She is survived by her husband; three children: Willard, Elizabeth (Mrs. N. A. Chatfield) of Milton Junction, Dorothy (Mrs. M. C. Sayre) of Whitewater; and eight grandchildren.

She was a faithful member of the Albion Seventh Day Baptist Church for fifty-five years, and of its choir for fifty years.

Funeral services were conducted by Rev. Carroll L. Hill assisted by Rev. W. D. Burdick and Rev. E. M. Oliver. Burial was in Evergreen Cemetery, Albion. C. L. H.

**Barber.** — In Westerly, R. I., January 7, 1943, Hiram W. Barber, aged 89 years.

Mr. Barber, son of George P. and Emily Clark Barber, was born March 17, 1853, and was a lifelong resident of Westerly. He was a pattern maker and was employed by the C. B. Cottrell and Sons Company until his retirement a few years ago.

He is survived by one son, Hiram W. Barber, Jr., and four daughters: Marjorie D. Barber of North Attleboro, Mass., Rachel E. Barber, Lucinda Barber, and Emily Barber Knowles of Westerly. He also leaves six grandchildren. Mr. Barber was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at his late home on Sabbath afternoon and interment was in River Bend Cemetery. His pastor, Rev. Harold R. Crandall, officiated. H. R. C.

**Bond.** — Brumfield Lloyd Bond was born January 10, 1852, and died December 17, 1942. He was a son of Richard and Lydia Bond.

On July 16, 1879, he was married to Emma Marrow. He is survived by two daughters, Mrs. Lora E. Ball and Mrs. Maude Leonard, and fifteen grandchildren. He joined the Roanoke Seventh Day Baptist Church in 1890, and remained a member the rest of his life.

Funeral services were conducted by Rev. C. A. Nelson, and burial was in the Woodlawn Cemetery, Claremore, Okla.

He belonged to that group of pioneers who built the Roanoke Church and his memory will be cherished by all who love that church and community. H. S.

**Budlong.** — In Charlestown, R. I., December 15, 1942, Lillian A. Budlong, aged 71 years.

Miss Budlong, daughter of Charles R. and Mary Knight Budlong, was born in Ashaway, R. I., January 2, 1871. For more than fifty years she was a teacher in the public schools. She was a member of the First Seventh Day Baptist Church of Hopkinton. For the past three years Miss Budlong had made her home with her niece, Mrs. Benjamin C. Gavitt, in Charlestown. Besides Mrs.

Gavitt, she is survived by a sister, Mrs. Ellen B. Barber of Mystic, Conn., and a nephew, Charles H. Barber of Whitman, Mass.

Funeral services were held at the church in Ashaway. By request, Rev. Harold R. Crandall, pastor at Westerly, officiated, assisted by Rev. Ralph H. Coon, pastor of the First Hopkinton Church. H. R. C.

**Green.** — Nellie Saunders, daughter of Lyman and Loretta Green Saunders, was born in Adams Center June 24, 1860, and died in Adams Center, December 21, 1942.

She was married to Porter Green of Adams Center in 1886. To them was born a daughter Lora (Mrs. Samuel Dibble), with whom she has resided since the death of her husband. Others who survive are a brother Horace Saunders, three stepdaughters, four grandchildren, a nephew, and nieces.

She had been a member of the Adams Center Seventh Day Baptist Church since 1876. Funeral services were conducted by her pastor, and burial took place in the local cemetery. P. S. B.

**Lanphear.** — In Westerly, R. I., December 23, 1942, George Herbert Lanphear, aged 84 years.

Mr. Lanphear was born September 4, 1858. He was the son of George R. and Emily Burdick Lanphear. In 1881, he was united in marriage with Jennie Greene, by Rev. L. A. Platts, who was then pastor of the Pawcatuck Seventh Day Baptist Church. Mrs. Lanphear and the two sons born to them preceded Mr. Lanphear in death. He is survived by several cousins. He was a loyal member of the Pawcatuck Seventh Day Baptist Church and faithful to its services until failing health prevented.

Funeral services, his pastor officiating, were held at the Avery Funeral Home on Sabbath afternoon. Interment was in River Bend Cemetery. H. R. C.

**Merideth.** — Miss Millie Elizabeth, daughter of Job and Mary A. Amos Merideth, was born July 12, 1852, in Ritchie County, near the mouth of White Oak, and died January 7, 1943.

In early childhood she lost her hearing as a result of scarlet fever, and for the remainder of her life she was without speech or hearing. She became a member of the old Pine Grove Seventh Day Baptist Church when she was a young girl. For a number of years she kept house for her brother in Parkersburg, W. Va., and for the last twelve and one half years her home has been with her sister, Mrs. Leonard F. Jett, of Berea.

She is survived by one sister and other relatives and many friends.

Funeral services were conducted by Rev. Marion C. Van Horn. Burial was in the Pine Grove Cemetery at Berea, W. Va. M. C. V. H.

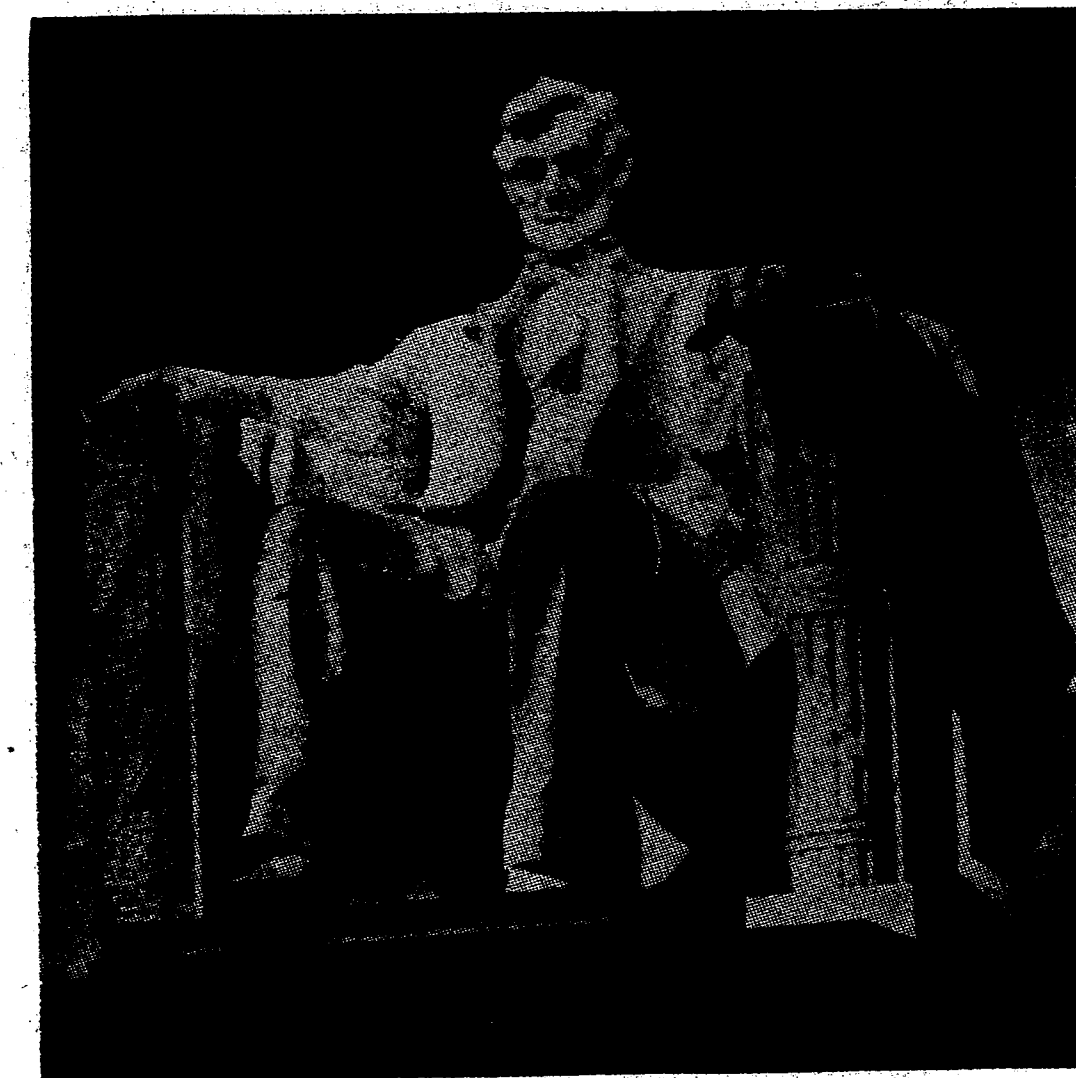
“The man who tries to cover up his religion in the presence of unbelieving friends has a spiritual yellow streak.”

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., FEBRUARY 22, 1943

No. 8



**The Great Emancipator**  
Looking from Lincoln Memorial toward  
Capitol Hill, Washington, D. C.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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## EDITORIALS

### MOST HIGHLY HONORED MEN

No names stand higher in men's esteem, perhaps the world over, than those of Washington and Lincoln. No words in calling these names to memory are needed to add to their luster.

We are glad, however, to give space in this Sabbath Recorder in honor of the nation's great benefactors.

It is said of Washington that no company ever kept him away from church. His pastor is quoted as saying, "I have often been at Mount Vernon on the Sabbath morning when his breakfast table was filled with guests. But for him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For instead of staying at home out of fancied courtesy to them, he used consistently to invite them to accompany him." This would seem a good example for

Christians less renowned to follow. Amen. Of Abraham Lincoln, Ralph Waldo Emerson said, "His heart was great as the world,

but there was no room in it to hold the memory of a wrong." And Lloyd George of England said, "In his life he was a great American. He is an American no longer. He is

one of those giant figures, of whom there are very few in history, who lose their nationality in death. . . . I wonder whether I will be forgiven for saying that George Washington was a great American, but Abraham Lincoln belongs to the common people of every land."

Washington truly is held in respect as the Father of his Country; but the name of Lincoln is forever linked with his in the affections of his countrymen.

### 1942 YEAR BOOK

Ere this may be read the presence of the Seventh Day Baptist Year Book for 1942 will likely be sensed by members of most of our churches. Its royal blue cover will attract notice. We confess our liking for high

colors, and are not disappointed in this in which the Year Book appears. (We are told, however, that not all are thus bound.)

### Washington's Prayer for the Nation

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And, finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech thee, through Jesus Christ, our Lord. Amen.

But there is more than color to attract attention. The picture of Professor Bond, the able executive and Conference president, looks out upon one from the frontispiece as one opens the book, and we are reminded of the courteous and kindly way in which the Conference business and affairs were conducted.

The minutes of the meetings are concisely and accurately recorded, and we are reminded too of the faithful, painstaking work of the recording secretary, while the reading of church statistics assures us of the care with which facts were gathered by the corresponding secretary of Conference and tabulated for ready reference and information. In this regard too we should observe in most instances the co-operation of pastors and other church officials in reporting statistics.

We take the many services that go into such a Year Book as a matter of course. Did we realize that such service is gratuitous, and that if paid for at prevailing rates our Year Book would cost the denomination far more than it actually does, perhaps we would value it more highly and give it more careful attention.

Not only should the minutes and statistics, including annual report with recommendations of the Commission—members of which also give of their time freely and without compensation—be read and studied, but the statements of boards and societies annually reporting should be given consideration. The work of the trustees of the Memorial Fund is vital to efforts as a denomination, handling for us as they do nearly three-fourths of a million dollars.

The reports of Missionary and Tract Societies and other boards are informative and contain matters that encourage and inspire. But what do we need to say more! The book is available—two hundred and more pages of carefully edited and indexed material. Its use should be urged by pastors. It might well be made the basis for class study or group discussion for a month or more.

### ITEMS OF INTEREST

A personal letter from Rev. Ary T. Bottoms tells of his partial recovery from serious major operations and of being somewhat able to resume his school duties on Keel Mountain, near Gurley, Ala. While in the hospital the school work was carried on by a daughter and his wife.

Mr. Bottoms wished for some expression to be given the many friends, through the Recorder, who had so kindly sent help during the trying weeks.

Not a few Sabbath Recorder readers feel a personal loss in the passing on January 24 of Dr. Albert W. Beaven, president since 1929, of the Colgate-Rochester Divinity School.

We quote from a church bulletin: "General Montgomery, who led the British Eighth Army in the occupation of Tripoli, neither drinks nor smokes, and is a firm believer in prayer.' Who said that abstinence is sissified?"

Wendell Willkie says, "The preservation of our cultural heritage is not superfluous in a modern civilization; is not a luxury. That it is in fact what gives meaning to that civilization. It is what we are fighting for. And they are serving their country just as surely, who fit themselves to preserve it, as are the men who fly planes or man the ships or fire the guns."

—Church Related Colleges Bulletin.

The words of Abraham Lincoln, "As I would not be a slave, so I would not be a master," are of wider significance today than when he uttered them. Freedom was a nation's issue then—now the entire world fights to prevent men from being crushed with chains of slavery.

The Saturday Evening Post uses Lincoln's prophetic words . . . to remind Americans that many of the things we take for granted are already lost to much of the world—that to defend our birthrights as free men we must all work tirelessly—and fight relentlessly.

The mists of the years have not dimmed the luster and meaning of Lincoln's words. They shine across nations and continents on the anniversary of his birthday to warn tyrants, to give hope to the conquered—with the assurance that men everywhere must be free.

—By permission of the Saturday Evening Post.

### Why I Subscribe

Who reads the following should apply the thought to his own denomination or church paper. The quotation is from a business man by name of Clark J. Cross, and is found in

one of America's many excellent church organs.

I subscribe to and read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest development of my own trade and profession—that of being a Christian.

I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper tells me how.

### THE SABBATH

*The Sabbath was made for man (Mark 2: 27a)*

By Willard D. Burdick

Which day of the week is the Sabbath? "Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God." (Ex. 20: 9, 10a.)

Who made the Sabbath? "In the beginning God created the heaven and the earth." "So God created man in his own image, in the image of God created he him." "And God saw every thing that he had made, and, behold, it was very good." "And God blessed the seventh day, and sanctified it:" (Gen. 1: 1, 27a, 31a; 2: 3a.)

John says (1: 1), "In the beginning was the Word, . . . All things were made by him; and without him was not any thing made that was made." The writer of Hebrews states that "God . . . hath in these last days spoken unto us by his Son . . ., by whom also he made the worlds." (Heb. 1: 1, 2.)

These passages, and the New Testament teachings that Jesus kept the Sabbath, convince me that God's Sabbath was Jesus' Sabbath, and that the Sabbath of the New Testament is the Sabbath of the Old.

*The Sabbath: Why Made?* The Creator planned man with great possibilities of physical, mental, and spiritual development, and he made the Sabbath and gave it to man to help him realize his possibilities. Dr. J. N. Norwood has said: "The Sabbath in Christianity is no mere paper decree flung merely to test obedience; it is an institution tied irrevocably to deep human needs—physical, economic, ethical, and spiritual. To stand for this is a real mission for individual or church."

The seventh day is the only day of the week that God and Jesus have distinguished above the other days of the week and called upon man to "keep it holy."

I am thankful that I was brought up in a Sabbath-keeping home, but I am especially thankful that my belief in the Sabbath has been established by a careful study of the Bible and an honest consideration of the views of Sunday people.

It is satisfying to know that I am keeping the Bible Sabbath, to realize more and more each year its importance and value in my life, and to look back over the fifty years that I have spent in the ministry and realize that I have had a part in our church and denominational work as Seventh Day Baptists, and that during these years I have associated with a large and splendid company of people who love God and seek to keep his commandments.

#### SABBATH SCHOOL LESSON FOR MARCH 6, 1943

Bible Teachings Against Drunkenness. Scripture—1 Samuel 30: 16, 17; Isaiah 28: 1-4; Galatians 5: 19-21.

Golden Text—Isaiah 24: 9.

#### A CORRECTION

The Sabbath Recorder of February 8, page 95, carries a mistake, we are informed by the pastor of the Little Genesee (N. Y.) Church. The deaconess recently ordained in that church is Mrs. Edna Burdick, not Mrs. Edna Burdick Sanford. A mistake in editing.

Editor.

#### A LINCOLN STORY

Emil Ludwig's Life of Lincoln has this incident of interest, and perhaps not found elsewhere. A friend came to the White House. After a bit of conversation he was asked what the President could do for him. "Nothing," was the answer. "I just came to say that I love you and believe in you." The story relates how Lincoln sprang up, grasped his friend's hand, and exclaimed, "You don't know how much good that does me. You are about the only man who has come to see me here that has not wanted something from me."

## MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

### GREATNESS IN MEN

The date of this issue of the Sabbath Recorder corresponds with Washington's birthday and the editor of the Sabbath Recorder plans to make this a Lincoln-Washington number.

It is well that we occasionally pause and dwell upon the deeds and character of the men who have made possible our government with its manifold blessings. By doing this we are proclaiming what constitutes greatness in men. A large portion of the Bible is given to recording why some men through the ages have succeeded and others have failed.

Longfellow stated the advantage coming from study of the lives of great men in the following verses:

Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time—

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

To start with, we may well ask ourselves, What constitutes greatness in men? A strong and healthy physical body is essential, there needs to be a keen intellect stored with useful knowledge, and there should be indomitable courage and constant activity; but these are not enough. Carlyle in his "Hero Worship" pleads that sincerity is the basis for both religion and morals; and Professor George Albert Coe states the same truth in his book entitled, "Religion of a Mature Mind," when he argues that honesty is the basis of all true morals and religion. Sincerity and truthfulness demand that one should be right with God and his fellow men. Christ stated that in another way when he said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Both Lincoln and Washington, in their lives, met these requirements of greatness. Let us glance at the life of Washington a bit. He

was born two hundred eleven years ago. After two removals his father settled on the plantation now known as Mt. Vernon. This was Washington's home the remainder of his life. Civilization in America then was confined to a narrow strip along the Atlantic Coast composed of thirteen settlements, called colonies. There were few roads, not much money, and no schools such as we have. All an ordinary boy was supposed to need was reading, writing, and the rudiments of arithmetic. Washington's father died when he was eleven years of age and his schooling was limited; but he studied surveying, history, business, and farming till he was one of the best posted men of his day. At sixteen he was appointed surveyor and his accuracy, neatness, dependableness, honesty, manliness, and bravery are said to have led to this appointment. At nineteen his adventures in the French and Indian Wars commenced. He made three trips to the Ohio country, facing great perils, and in all this he demonstrated endurance, courage, and wisdom. He served fifteen consecutive years in the Virginia legislature and was a member of the Continental Congress. Though he seldom made a speech, he was considered one of the greatest men in these legislative bodies. When the colonies were forced to wage the War For Independence, he was made commander-in-chief. For eight and one half years he led the colonies in the conflict, and was home only once. For his services in the army he received no pay. Frederick the Great pronounced him the greatest general that ever lived. After independence was won, he retired to private life, hoping to spend the rest of his days on his plantation. He was called to serve as chairman of the Constitutional Convention and it is said that his influence was paramount in securing the adoption of the Constitution and the launching of our republic. When the time came to elect the first President, he was elected unanimously.

Washington was considered one of the greatest men the world had produced. Wherein lay his greatness? It was not in the positions he held; but because he possessed the qualities described in one of the foregoing paragraphs as that which constitutes greatness in men: He was truthful and brave; he developed his powers and faculties to the fullest; he loved and obeyed God as revealed in Christ; and whatever it cost him, he served his fellow men as opportunity offered. We should

remember that these characteristics make any one's life great, whatever position he may fill.

Let us be thankful not only for Washington and Lincoln, but for the men and women, through the ages, who have wrought and made our priceless privileges possible, and above all let us thank God for Christ our Savior.

W. L. B.

### A QUESTION

When Jesus came here, he found more than the twelve who had need to learn of him. There is room in his kingdom today for more than we have names on our books. If one is not a patriotic citizen who registers, but refuses to vote, what of one who once made "profession" and stopped right there?

It may be that we shall be judged, not by what we have in our hands, or by what our hands have done, but by what experience has made of us; and yet, when the kingdoms of this world shall have become the kingdom of our Lord, how can one shout "Hallelujah," who has done nothing about it?

And where must that striker find himself?

A. S. B.

### NEWS FROM JAMAICA

(Gleaned from a letter written by Rev. Luther W. Crichlow)

Rev. Wm. L. Burdick,  
Ashaway, R. I., U.S.A.

Dear Brother Burdick:

I received your two air mail letters safely, one dated January 11 and the other January 20. I was interested in the information contained in each.

We moved from Sackville Road to the new address on December 14, a rainy Monday. As a result of the undue exposure on the part of both of us, we both contracted heavy colds and we were still bothered with them even past Christmas. We wish to thank you and Mr. Stillman for seeing that we got our money on time, just through then, so that we could move. Until further notice, you may send all letters to this address, and I wish you would inform Mr. Stillman of the change of address. We like where we are fairly well and are going to stay here for a while. We share a house with another family, our landlady and her three boys, no church connection.

I visited Brooksland November 27-30, 1942, and took the opportunity of visiting the Bath Church on Sabbath afternoon, November 28.

We are told in Matthew the twenty-first chapter that Jesus made his triumphal entry into Jerusalem "sitting upon an ass." I am the least among the followers of the Master, yet on my visit to Bath I rode on the back of a real jackass. It was quite an experience. The members of both churches are well and moving forward. We baptized three brethren at Brooksland and extended the right hand of fellowship to them and several other brothers and sisters. I go on Friday, February 5, to Bath for a quarterly visit. I shall perform a baptismal service and a marriage.

From Sunday night, January 10, to Sunday night, January 17, every night except Saturday night, we had an evangelistic effort in the Kingston church. Brother Alfred Hamilton, of the Spring Grove Church, and Pastor N. H. Grant, of the Waterford Church, were the preachers. I conducted the various services and led the old-fashioned "song service." Attendance was fairly good each night and it caused a great flurry of excitement among the members of the church. Each night an altar call was given, and two persons already more or less connected with the church and four persons who were in no way connected with the church came forward to indicate their desire to walk in newness of life with Christ Jesus.

You will remember that since I have been in this field I have urged upon you the need for a school here to train men for leadership in this field. I am inclined to feel that the American Board should make far greater efforts along these lines, even if it means definite sacrifice along the way. It would pay. Brother Octavius A. Thompson, a young man from the Waterford Church, a young man whom I have been encouraging to prepare himself for the ministry and whom I advised to take a correspondence course from Alfred Seminary, has now come to Kingston, to study with me, he says. He says he feels it will be better for him to study with me than to try to carry on by correspondence. Since I've been urging him to prepare for the ministry and since I promised to help in every possible way, it seems I've let myself in for something. We haven't started studying yet, for he has no means of support and is seeking to set himself up in a little higgler's shop as a means of earning something for his support. As far as I can see and know he is sincere and determined. Before we start there must be textbooks, etc. Unfortunately, I did not bring

very many of my textbooks with me; therefore, I am going to have to try to get hold of some books, if possible, from the local schools for training ministers for the various denominations, of which there are three or four. Brother Thompson needs support and will need textbooks, if things go as planned. He is willing to help himself, but he also needs help. Financial help or subsidy, to him, especially if he proves faithful, will mean a great deal for the future of our work in this island in the years to come. This is a golden opportunity for a wise and profitable investment on the part of the Missionary Board. Brother Thompson's interest is at high pitch; it should not be allowed to wane and die out. I urge his case to you and all the members of the Missionary Society. Something must be done.

Mrs. Crichlow and I have taken a little girl from one of our country churches to live with us. Her name is Lolly Anderson, and she is the daughter of Sister Ella Anderson, the leader of our Thornton (St. Thomas) Church. We like her and she seems to like us. We trust you and Mrs. Burdick are fairly well. Mrs. Crichlow has her good days and bad. I wish you and the Missionary Society and all our people there all best wishes for every thing that is best and most worth while in this year 1943.

Yours very sincerely,

Luther W. Crichlow,  
Missionary to Jamaica.

6d Camperdown Road,

Kingston, Jamaica, B. W. I.,

February 3, 1943.

### THE GROWING EDGE OF RELIGION

By Albert N. Rogers

"... first the blade, then the ear"

Who builds a church within his heart,  
And takes it with him everywhere,  
Is holier far than he whose church  
Is but a one day house of prayer.

—Anonymous.

Christians who can listen at their radios Fridays at 1.30 p.m. will profit from the discussions by Dr. Leslie B. Moss over the Blue Network. He is on the staff of the Foreign Missions Conference and is loaned for the present to the Committee on Foreign Relief Appeals in the Churches.

A Jewish government-in-exile is suggested by a New York Jewish periodical and the thought sounds logical to us. Surely the problems related to this hounded people deserve special treatment and there is almost no end to the possibilities in such a plan.

Our Alfred Station Church was mentioned twice in recent literature issued by the New York Christian Rural Fellowship. First they joined the growing number of country churches maintaining a Lord's Acre, and second, their choir and choir director participated with others in a program designed to improve their service music. Hats off to this live church!

The American Council of Churches, a self-styled Fundamentalist group, is attempting to popularize its own order of service for the World Day of Prayer, Friday, March 12. Most of our churches will prefer, I am sure, the service prepared by the United Council of Church Women and endorsed by our Women's Board. I happen to know Miss Margaret T. Applegarth who is responsible more than anyone else for the phenomenal growth of the observance of the World Day of Prayer in recent years and she is one of the most sensitive and humble Christians I have met.

Now it can be told that the editor and corresponding secretary of the Tract Society volunteered to see to the addressing and mailing of the coin cards recently received by our pastors. It was his contribution to war relief, though not the only one he will make, we are sure.

### CHURCH BULLETIN COLLECTION

The Protestant Voice is doing a notable piece of work in collecting and cataloguing church bulletins. Its recent issue reports bulletins from two hundred thirty churches in forty-five different states. Among the names of churches listed we find bulletins from Seventh Day Baptist Churches of De Ruyter, N. Y., New York City, Hopkinton and Rockville, R. I., and Shiloh, N. J.

This co-operation is appreciated. Send your bulletins to Protestant Voice, Fort Wayne, Ind.

## WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

### A FATHER'S PRAYER FOR HIS SON

(As he enlists in the service of his country)

To thee, our Father in heaven, we lift our hearts in prayer for our son, as he sets forth upon this hazardous way. Never before have his mother and I found it so hard to be brave and strong. We need the spirit of him who heard the voice of the Lord, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and go to the mount of sacrifice." We need supremely the spirit of him who so loved the world that he gave his only-begotten Son.

We have always tried to shelter our son from the dangers and temptations of the world. So soon he has become a man, ready for a man's high tasks. May he dwell under the shelter of the Most High. We thank thee for all he has been to us and for all he means to be and to do for others. We are proud that he was not content to remain in some safe spot, while others were doing deeds of daring and gallantry on the battlefields of the world. Grant that he may do his part manfully and courageously, and if the highest price of all be exacted of him, grant that the world may have been lifted closer to the Master's dream of world brotherhood and universal peace. If in thy providence his life shall be spared, may he come back as a dauntless, veteran warrior for the kingdom of heaven on earth, still to battle loyally against the selfish and the greedy, and to follow him who had compassion on the multitude. Grant these, our petitions, O God, in the Redeemer's name. Amen.

—Fred W. Kerr (Canada), in  
The Upper Room.

### "CENTERS OF SPIRITUAL ASSURANCE"

Immediately following America's entrance into the war, Rufus Jones, a Quaker esteemed by all Christians, sent a letter to his fellow Friends. In part it reads:

"The whole world is now engaged in warfare, and everyone is concerned with adequate resources for fighting. Now, if ever, we must find adequate resources for our way of life and for making our spiritual contribution to a world of darkness and agony.

"It is peculiarly important for us to assist in all ways of kindness and love the enemy aliens who are found in our country and who will be in deep and difficult situations.

"We should in every way we can discourage hysteria and outbreaks of hate and bitterness against innocent individuals, and as a people be the purveyors of love and tenderness.

"Our country will be swept by passion, and there must be little centers of quiet and spiritual assurance in all parts of the country where we exist as a people."

While Mr. Jones' letter was addressed in an intimate way to a group of people for whom some of these words carry more definite significance than to members of other churches, I am sure the author of this letter would be the first to include all Christians when he speaks of the necessity of "centers of quiet and spiritual assurance."

There are some very obvious centers which should generate this spiritual assurance — "wherever two or three are gathered together in my name"—the prayer meeting, the women's association, a Bible school class, a committee meeting, sessions of the official board, wherever groups are going about their Father's business.

Hate is a social vice. Few of us get pleasure out of hating alone. We want the moral support of our neighbors to do a good job of hating. We like to express our venom and then hear the comforting words, "That's just the way I feel. And besides . . ." So, often when we meet, even as groups to carry on the work of the church, we do not share our highest thinking. Discussion there will be, there should be, but could we enter every discussion with a conscious effort to understand another's point of view? Could we decrease the mounting tide of hate if we spoke only constructively, or kept still? Silence—a high price for some of us to pay! The flames of hate are fanned by the breath of our own words as much as by any overt acts which affect our lives.

Areas of tension will be sharpened to fine points under the strain of war. The alien in our country, the enemy on a foreign shore, racial minorities on which a frustrated majority can vent its assumed superiority; even teachers whose political slant we do not like and ministers whose theology is either too militant or too pacifist—in all these areas and many others it is going to be increasingly dif-

ficult to remain balanced enough for clear thinking, for calm speaking, and continued Christian loving.

Difficult—but not impossible. Perhaps we cannot take the hurdle in one leap. But we can break it into units over which we can exercise control, small "centers of quiet." Each meal in the home could be a center of quiet family assurance. We could give up topics, words, attitudes which reflect hate or ill-will while the family breaks bread together. Every gathering of Christians to extend the work of the church, is a center of spiritual strength. Could we even extend it to visits with close friends in their homes, or in ours? Perhaps from these possible beginnings we would find ways to go into larger and less understanding groups with a degree of spiritual assurance.

This does not mean closing our eyes to the problems of the world; it does not mean withdrawal from community issues and social conflicts; it does not imply approval of opposing national ideologies. It does mean that we live with the constant realization that living the Way of Love means constantly learning the Way of Love; that if we would earnestly learn to speak to all men as brothers, we must learn the language of the Father. We must recurrently be part of "a center of quiet and spiritual assurance."

—Church Woman, Feb., 1942.

### LINCOLN -- A CHRISTIAN

(His failure to join a church a rebuke to complicated doctrines)

By Homer W. King

There is a lesson for Protestantism in the failure of Abraham Lincoln to become a member of any church.

That assertion is made after I have perused the files of the Lincoln Research Foundation in Fort Wayne, the largest collection of information about a single individual except Biblical characters in the world.

The Great Emancipator said that he had never united himself to any church because he found difficulty in giving his assent, without mental reservation, to the long complicated statements of Christian doctrine, which characterize their articles of belief and confessions of faith.

I reason that if a man of Abraham Lincoln's stature hesitated for this reason, there must be thousands of others doing so today.

In an address before the General Assembly of Connecticut on June 8, 1865, Congressman Henry C. Deming told of a conversation with Lincoln in which the President had discussed the Protestant Church.

### Divisions Weighed Heavily

It was evident that Protestantism's divisions weighed heavily on his mind, perhaps postponing his decision to affiliate himself formally with any denomination.

According to the General Assembly minutes, Congressman Deming quoted Lincoln further:

"When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

Let it be clearly understood that our studies of Lincoln must depend chiefly on what he wrote and on what he said to others as they remember it. Our quotation from Henry C. Deming's speech is of the latter category, but the words sound undeniably like Lincoln. No one has disputed them, to my knowledge.

### Protestant by Heritage

The argument still persists that Abraham Lincoln was a church member; none will argue that he was not a Christian. And if he were never a Protestant in the sense that his name was on the membership rolls, he was a Protestant by heritage and by association.

Indeed Dean Charles Brown once said that, "If we were starting to canonize some of our American Protestant saints, I should be in favor of beginning with Abraham Lincoln." Bishop Homer C. Stuntz reported seeing Lincoln's picture in cabins in Borneo, Sumatra, China, India, and South America, and Dr. Edgar DeWitt Jones called his life an exposition of the thirteenth chapter of First Corinthians.

"Though I speak with the tongues of men and angels, and have not charity . . ."

Of all statements regarding Lincoln's church affiliations, probably that of his wife is most trustworthy. On several occasions, it is said, she told friends her husband never affiliated with any church.

**Lincoln's Statement Found Recently**

Less than a year ago a printed statement by Lincoln with respect to his attitude toward Christianity was discovered by Dr. Harry Pratt, executive secretary of the Abraham Lincoln Association.

The printed statement was in the form of a handbill which the thirty-seven-year-old Congressional candidate from Illinois caused to be distributed during his campaign for election in 1846.

Addressed to the voters of the seventh Congressional district, the handbill read in part:

"A charge having got into circulation in some of the neighborhoods of this district, in substance that I am an open scoffer of Christianity, I have by the advice of some friends concluded to notice the subject in this form. That I am not a member of any Christian Church, is true; but I have never denied the truth of the Scripture; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular."

**Many Claim Him**

Several denominations have claimed Lincoln's membership but his apparent decision not to join any has brought him closer to our faith as a whole.

The Lincolns were churchgoing people by heritage, from the time Samuel Lincoln, a Pilgrim, came to Massachusetts in 1637, and helped build the oldest house of worship in continual use now standing, to Abraham Lincoln's boyhood when, as he recalled years later, "My mother was a ready reader and read the Bible to me habitually."

Mordecai Lincoln, great great grandfather of President Lincoln, was born among the Pilgrims of Massachusetts, married into a "dissenter" family in New Jersey, and was buried in a Quaker grave yard.

**Evangelical Appeal "Catches"**

In Virginia the evangelical appeal of the Baptists caught the attention of the Lincolns, and the first anti-slavery sermons Lincoln heard were to come from the lips of the pastor at the Little Mount Separate Baptist Church, five miles north of the Lincoln cabin in Kentucky.

Later, in the Pigeon Church of Spencer County, Ind., the names of both Thomas and Sarah Lincoln and Lincoln's sister went

on the church register. Lincoln's name was not found there.

The Disciples of Christ have occasionally claimed Abraham Lincoln as a member, but even two Disciples publications, the Evangelist and the Standard, disagree on the question. The Evangelist claims he was baptized, but the Standard says he was not. The Evangelist affirms he joined the church and lived and died a member of the Christian Church, but again the Standard disputes the statement.

A few years ago William H. Townsend, a Lincoln historian, wrote of an existing certificate showing that Abraham Lincoln was a life director of the Missionary Society of the Methodist Episcopal Church, which is perhaps the only factual indication of his formal affiliation with any church organization.

The religious influence was always with the Chief Executive. Evidences of this are frequent in his remarks and deeds.

At Springfield he regularly attended the First Presbyterian Church. He once told Dr. Phineas D. Gurley, pastor of the Washington, New York Avenue, Presbyterian Church, that he loved "the Lord my God" and "my neighbor as myself."

**"Yes, I Do Love Jesus"**

Not long before his death, Lincoln said to a friend: "When I left Springfield, I asked the people to please pray for me. . . . When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes I do love Jesus."

There are several references in Lincoln biographies to his intention of making a public confession. One time he asked a friend if he thought it necessary to be baptized.

Rev. N. W. Miner, pastor of the Springfield Church where Lincoln attended, declares the last day of the Great Emancipator's life was his happiest. Recalling the remarks of Mrs. Lincoln, he says, her husband on that day said he wanted to visit the Holy Land and see the places "hallowed by the footprints of my Savior."

—In Protestant Voice.

"Keep your face toward the sunshine, and the shadows fall behind you."

**YOUNG PEOPLE'S WORK****IT'S AS EASY AS THAT!**

By Lilliance M. Mitchell

Three twenty-year-old girls from the Church-School Club were talking at luncheon.

"How do you refuse a cigarette?" asked Alma.

"I never have to refuse," Beatrice replied. "When I see someone about to offer me a cigarette, I keep moving. I jump up and get busy with something, close a window or hunt for a magazine. By the time I rejoin the crowd, everyone is smoking and dropping cigarette ashes all over the place and they've forgotten all about me."

Alma smiled. "That's a pretty good system, isn't it, Candace?"

Candace made no response. She looked out of the window at the dancing lake.

"And how about a cocktail?" Alma asked Beatrice. "Do you use the same method on that, too? Keep moving? Be some place else when the tray is passed to you at the party?"

Beatrice nodded. "If it's a cocktail party, I keep moving. If everyone is sitting at the table and the glasses are waiting to be filled, I just signal 'no' to the waiter and he moves along. The waiter never cares whether the glass is filled or empty."

Alma sighed. "I'm going to try it. Me—I've thought up excuses and excuses and excuses. None of them sound very good even to me. The trouble is, they sound like excuses."

"You're a good church member and you never smoke or drink, Candace. What is your secret method? Or is it a secret weapon?" insisted Alma.

"I have no secret method or secret weapon," Candace remarked calmly. "I have no excuse to offer anyone. Ever. I just say, 'No, thank you.'"

"Suppose I'm invited to have a cigarette. There are two possibilities open to me. I can either accept the cigarette and imply a 'yes,' or refuse. It is so very simple merely to smile amiably and say, 'No, thanks.' It's just that simple.

"The only possible danger is in the way one smiles and says 'No, thank you.' It is wise to stand before your own mirror and

rehearse that smile-and-no, thanks. Then you can see yourself as others see you."

"But one has to make some excuse!" said Alma, astonished.

"Why?" Candace asked.

"It's etiquette to give an excuse," said Alma. "If you refuse an invitation you have to say, 'I regret, owing to a previous engagement, that I cannot attend your party on the fifteenth or something like that. Even if it's a flat lie, it's what they call a white lie and socially correct. So if a white lie is right in one instance, it must be right in another instance.'"

Candace made no reply to this.

"Isn't that right?" persisted Alma.

"Not to my mind," Candace said gently. "If I make an excuse once, then the very next time another excuse must be made. When all is said and done, people aren't so dumb. They realize after awhile that it was only an excuse. Almost any excuse given verbally can be over-ridden or argued away. The very utterance of an excuse makes the listener try to think of an argument. 'No,' has no argument. 'No' is 'no,' and saves time and trouble in the long run."

"Why does it save trouble?" asked Beatrice suddenly.

"The trouble of thinking up extra lies, chiefly," laughed Alma.

"No," said Candace. "I applied for a job and as I sat across the desk from him, the man passed me his cigarette case. What to do? Offend a possible job-giver? I had rehearsed my little two-letter word before my mirror and so I smiled amiably and said, 'No, thanks.'"

"Well, it turned out he was allergic to cigarette smoke and when he asked an applicant if she smoked, she always said, 'Oh, no!' and so far it had always turned out to be a flat lie. So he had thought up this way of finding out.

"Many women smoke, I think, because men pass the cigarettes instead of through any real wish of their own to smoke. I know that drinking and smoking are bad business. So, whatever other people think, I do not intend to do either one of them. I have no excuses. I simply do not want to and that, in polite society, ought to be good enough for anyone."

Beatrice picked up the three luncheon checks and passed them out to the others. "It's a funny thing I never thought of that.

Just 'No.' It's as easy as that. And until I heard you tell it, I never thought of it at all. Come on, I want to get home and try that smile on my mirror."

—Christian Advocate.

### SHILOH YOUNG FOLKS OBSERVED C. E. DAY

Shiloh, February 4—Christian Endeavor Day was observed in the Shiloh Church when the young people of the senior and junior societies gave an inspirational program at the morning meeting.

There was a processional followed by a prelude, "Meditation at the Cross," on the organ and piano by Eleanor and Anna Mary Dickinson, and the invocation was offered by Miss Jeanette Dickinson, who presided. Members gave responsive Scripture verses; the senior society sang an anthem, "Wonderful Grace of Jesus"; Donald Probasco led in the Scripture lesson; and the Junior C. E. sang "The Old Rugged Cross."

An impressive presentation of "The Challenge of the Cross" was given by a group of seven young people with Miss Eleanor Scull as the "Evangel" and Paul Osborn, Evelyn Trout, Anna Mary Dickinson, Winfield Bonham, Hoover Harris, and Matilda Harris as disciples.

The Christian Endeavor societies are being directed by the pastor, Rev. Lester G. Osborn, and Mrs. Osborn.

—Bridgeton Evening News.

## CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

### ABRAHAM LINCOLN

Long years ago the birds were coming back one day from the Southland where it never snows, where Jack Frost is seldom found, and where oranges, bananas, and cotton grow. When they were on the way back to the Northland, I think one Mama Robin stopped halfway in a country called Kentucky. It was in a great woods. The tall trees stood up straight and high around a little cabin made of some of these same trees, and in the cabin Mama Robin spied a little baby and heard the baby's mama call him such a long name—Abraham Lincoln.

Little Abraham grew fast and when he was five years old he and his sister Sarah walked

two miles through the woods to a schoolhouse, where he learned to count. He had no slate and pencil so he used a board for a slate and a piece of burnt wood for a pencil. Often the squirrels in the woods when they peeped in the window in the evening might see him writing his lesson on his board by the light of the fire in the open fireplace, for there were no lamps or candles in his home. And perhaps these same squirrels would see the Lincoln children gathered about their mother listening to stories out of a big Book. It was about the only Book they had, but it was the best Book in the world. They had no church in the woods so Abraham's mother read stories out of this good book, the Bible, and in the evening before she put the children to bed, she would tell them the story of the loving Christ. Abraham loved this story; he liked to hear of how Jesus loved little children and took them up in his arms and blessed them.

When he was only ten years of age his dear mother died. It was very hard for him when she was gone, but he tried hard to keep the children happy for he was never happy himself if others were unhappy. When he was grown up he went on a boat made of logs down the river to the Southland. There he saw black mothers and fathers with little black children. One day he went to a market. In one place they were selling black children—selling them away from their mothers. The mothers' hands were tied with chains so that they could not get away, and then they, too, were sold, just like horses and dogs. Abraham looked at them a long time. He remembered his own dear mother and the story she had told him of how Jesus came to earth to break all chains and to set people free. Then he said, "If I ever get a chance to hit this wicked thing, I will hit it hard." And we know he did.

When he was a man he became one of the greatest men in our country. He was so wise and good that the people chose him for their President, and one day after a terrible war was brought to an end, he stood under the red, white, and blue flag and said, "The black people are free." Can't you almost hear the black mothers saying, "No one can ever sell us again for my baby belongs to me forever, and we both belong to God." And they must have taught their children to love Abraham Lincoln, "Honest Abe," as he was called.

### GEORGE WASHINGTON

George Washington was born in Bridges Creek, Westmoreland County, Va., in 1732. His father died when he was a little boy, and he was left to the care of his mother whom he loved very much. He went to a little log schoolhouse and studied very hard. There are some of his old writing books at Mount Vernon, and anyone who goes to his old home can see them. They are all very nicely and carefully written, but when he was a little boy writing his lessons he never thought how many people would read them years after he was dead. If George Washington was a careful little boy, what kind of a man do you think he became?

When he was twelve years old he wrote a number of rules for conduct in a little book. Here are a few of them:

Think before you speak.  
It is better to be alone than in bad company.  
Speak not when others speak.  
Be careful to keep your promises.  
Speak not evil of the absent.

George could run faster and throw a stone farther than any of his companions because he was bound to do everything well.

When his brother obtained a position for him as an officer on a British vessel, he was delighted and had his trunk packed to go, but when he went to bid his mother good-by she felt so bad that he stayed at home for her sake.

He became commander of the American Army and our first President. If he had gone on the British vessel and had not tried to please his mother, he would probably not have been called, "The Father of His Country." You see, because General Washington was honest and truthful as a boy he grew up to be honest and truthful as a man.

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(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

## OUR PULPIT

### THE SECRET OF TRUE GREATNESS

By Rev. Neal D. Mills

"Blessed is the man whose strength is in thee; in whose heart are the highways to Zion."—Psalm 84: 5.

The short month of February brings the birthdays of the two most famous Americans—two whose fame is everywhere conceded to have been fairly won through high character and great service to humanity. Even after exposure to the merciless searchlights of the passing generation of "debunkers" George Washington and Abraham Lincoln hold first place in American hearts.

The most important thing about any human being is his personality, and every great personality is but a reflection of the Supreme Personality back of the universe itself. If there was ever a time when the encouraging and guiding influence of great personalities was needed it is now when lust for power and insincerity mark the holders of public office from the highest to the lowest. While we march forth with blare of trumpets to fight dictatorships abroad, there is grave danger that democracy at home left unguarded may be snatched away from us, if indeed that has not already happened. The lives of great men are humanity's richest heritage. To waste the memories of heroic lives is to waste our most valuable national resources.

An ancient Psalmist wrote, "Blessed is the man whose strength is in thee; in whose heart are the highways to Zion." In other words, the secret of true greatness is a man's dependence upon God for strength and the nature of the goals upon which his heart is set. Is that true in all ages or is it just a Hebrew poet's fancy?

Let us examine the lives of America's heroes and see if the Psalmist's test does give a clue to their greatness. John Milton wrote, "The childhood shows the man as morning shows the day." So we will look first at the childhood of George Washington. There was little realization of the significance of that service in April, 1732, when the son of Augustine and Mary Ball Washington was dedicated to the service of God and of his fellow men. Through the plastic years of his childhood those godly parents

continued to teach their son to recognize his dependence upon God for strength. At his mother's knee George Washington learned to pray and by her side he walked to church and learned to love the service. Thus were fixed in his heart "the highways to Zion."

At the age of eleven he suffered the loss of his father by death. That threw him more upon his own resources and gave to his life a seriousness which he never lost. When he was thirteen he wrote in a kind of journal over a hundred maxims including these:

"Let your recreation be manful, not sinful."

"When you speak of God and his attributes, let it be seriously and with reverence."

"Honor and obey your parents, although they be poor."

"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

When at the age of twenty-one Washington was sent with dispatches to Fort Leboeuf ordering the French to vacate the Ohio Valley, he went first, tradition says, to receive his mother's farewell kiss. And as he set forth on the dangerous journey she said, "My son, neglect not the duty of secret prayer."

How vital it is for youth to have both the constant example and thorough training of Christian parents. It matters little what kind of house they live in, or the quality of clothes they wear, or the amount of money we leave them when we die, if we do not build into the very fabric of our children's lives the eternal principles of righteousness. George Washington owed a great deal to his Christian training. "Blessed is the man whose strength is in thee; in whose heart are the highways to Zion."

As a man Washington continued his habits of private devotion, church attendance, and Christian service. When General Braddock died and no chaplain was available, it was the twenty-four year old George Washington who read the burial service from his own prayer book. He served his church as vestryman for eleven years, attending twenty-three out of thirty-one meetings, and records show good reasons for his absences. His faith as a young man is revealed in a sentence written while in service on the frontier to Martha Custis, soon after their engagement, "That an all-powerful Providence may keep us both in safety is the prayer of your ever faithful and affectionate friend." June 1, 1774, was

a day of intercession and prayer for peace between England and America. On that day Washington wrote in his diary, "Went to church and fasted all day."

When the Continental Congress opened in Philadelphia in 1774 with prayer by a clergyman, it was noted that "Washington was kneeling . . ." Whether the story accredited to the Tory Quaker, Isaac Potts, who claimed to have seen Washington kneeling in prayer in the snow at Valley Forge, is true to fact or not, it is a picture true to the life habits of Washington.

As we might expect, Washington's devotional life bore fruit in Christian service and character. During his years away from home he wrote, ordering that the family charities be kept up. We are familiar with the deeds which won for him the significant title, "Father of his Country." Suffice it to say that in spite of threats, bitter criticism, and persecution his policies and his conduct stand the test by high Christian standards. His concern went beyond partisanship to patriotism and beyond patriotism to a passion for humanity.

Washington was no narrow sectarian. He expressed his appreciation and good will toward various denominations. To the Baptist churches he said, "I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience." To his own Episcopal Church he said, "It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves in respect to each other with a more Christian-like spirit, than ever they have done in any former age, or in any other nation."

In his farewell address upon leaving the presidency Washington admonished, "It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind the magnanimous and, too, novel example of a people always guided by an exalted justice and benevolence." Mankind sorely needs such an example today and the world is looking to America to play that role. How better could we honor the Father of our Country than by putting into practice his injunction? It does no violence to our text

to say, "Blessed is [the nation] whose strength is in thee; in whose heart are the highways to Zion."

Space does not permit us here to review the moral and religious life of Lincoln. It too began with a devout mother. The picture on the monument at Springfield shows the boy Abe lying before the fire, writing in the flickering light with a piece of charcoal. Below are these words, "At any rate I'll study and get ready, then maybe some day the chance will come." The Bible was his chief text book and from it he learned the ethical side of government. He found inspiration in the life of Washington to whom he referred in his farewell to the people of Springfield when he asked their prayers that God might help him in his great task as President. Although he was not a church member, his many expressions of Christian faith are well known. He once told a group of clergymen that he considered that the purpose of prayer is to bring us to God's side, not to bring God to our side.

Napoleon was probably a greater military genius than Washington, but Washington was far the greater man. Douglas may have been more brilliant than Lincoln, but Lincoln was the greater man. The difference lies in the deep purposes of life. Washington and Lincoln lived sacrificially in service to God and fellow men, asking no personal reward.

We cannot all be famous but we can all be great.

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints in the sands of time."

Let us then be loyal Americans and loyal Christians, standing for the spirit of self-sacrifice, brotherhood, and fellowship, taking inspiration from truly great men, and putting faith in the words of wisdom from the ancient poet, "Blessed is the man whose strength is in thee; in whose heart are the highways to Zion."

## BENJAMIN FRANKLIN AND THE SABBATH

By Corliss F. Randolph

My review a few weeks' ago in the Sabbath Recorder of Dugger and Dodd's *A History of The True Church* has elicited correspondence concerning Benjamin Franklin and

the Sabbath, with a request that this question be answered in the *Sabbath Recorder*. With the generous indulgence of the editor, an answer is submitted, as follows:

Did Benjamin Franklin observe the Sabbath? No, except in the sense that, as a journeyman printer employed in a shop which was closed on that day, he did no work there on the Sabbath. In his *Autobiography*, he says, "We never worked on Saturday, that being Keimer's Sabbath, so I had two days for reading." Keimer was his employer.

It is suggested that his relations with the Sabbath-keeping community at Ephrata, Pa., may be evidence of Franklin's Sabbath keeping. Not at all. True, the Ephrata community brought him much profitable printing, and he appears to have held certain of their number in high regard, notably Peter Miller and perhaps Michael Wolfarth; but the community as a whole, he held in contempt; and uniformly spoke of its people as "Dutch" and their books as "Dutch books." It may well be that Franklin's example has caused the German people of Pennsylvania to be called "Pennsylvania Dutch" to this day.

When the Ephrata press was established, its success so excited Franklin's jealousy that he set up an opposition press at Lancaster. But it failed to prosper, and he abandoned it.

Franklin was brought up in the Presbyterian faith; and, though he rejected its extreme Calvinism, he continued his affiliation with a church of that communion, contributing regularly to its support. As to Sabbath keeping, he frankly says that he had no sympathy with it; and there is no available evidence that he ever observed it in any religious sense.

## DENOMINATIONAL "HOOK-UP"

Washington, D. C.

Our meetings are on the upward trend, with more attending. There are new members who have pledged themselves to put forth every effort to build up the work here.

We appreciate the printed material you have sent. The booklet, Pro and Con, is accepted by all, and visitors come back for more. The various tracts help prospective and new members to understand just who Seventh Day Baptists are, and for what they stand.—Adapted from a personal letter.

Nile, N. Y.

Mrs. Mary Whitford of Nile celebrated her ninety-third birthday with a dinner party



at her home. Mrs. Whitford has lived in her present home sixty-three years. She was born in Berlin, N. Y., January 27, 1850.

She married Byron Whitford in Berlin in 1873. Mr. and Mrs. Whitford moved to Richburg in 1880, and two years later moved to her present home in Nile. For many years Mr. Whitford was postmaster of the village and they owned and operated the Nile general store. Mr. Whitford died in 1901.

There are five children now living, all engaged in educational work. Fred Whitford is principal of Bolivar Central School and his brother, Ferris, is a member of the faculty there. Frank Whitford is a principal in Stamford, Conn., schools. William Whitford is teaching in Chicago. An only daughter, Fanny, is a teacher in the Cleveland, Ohio, schools.

Mrs. Whitford is able to be up and about her home and still very much interested in the activities of the community though unable to take part in them. She is a member of Nile Seventh Day Baptist Church.

The Whitford home is one of the very attractive old New York colonial homes of this section.—Friendship Register.

#### Dodge Center, Minn.

It has been suggested that the clerk write about some of the activities of our church and its auxiliaries, so the denomination may know we are striving to hold up the banner of God's cross. We feel proud and gratified that our members have so nobly responded in relieving the Missionary Board by assuming the entire salary of our pastor, and since our annual meeting the trustees have agreed to raise his salary \$5 per month.

We have a new coat of paint on the parsonage; most of the work was donated. Our individual projects, like the "Lord's Acre," have netted the Sabbath school nearly \$40, which is to be laid aside toward a fund for repainting the church. We have sent Rev. A. T. Bottoms \$15, and are donating \$10 toward the Infantile Paralysis Fund. We have given a quilt to the Red Cross, also many knitted articles and cloth garments have been completed. Class number four, with Mrs. Thorngate teacher, presented the Sabbath school with a beautiful service flag, having seven stars representing the boys in service from our church and society members.

The attendance has been especially good considering the abundance of snow and the severe weather. Our pastor's yearly report showed an increase of five members and one death of a nonresident member.

We are looking forward (and we hope these are not air castles) to the coming of spring when Rev. Neal Mills expects to take up his work with the New Auburn Church, and we hope and pray that Pastor Thorngate and Mr. Mills may together work out some evangelistic program, both in the New Auburn Church and in our midst. A recent sermon by our pastor urged a more evangelistic spirit among our people, and we are praying for spiritual results.

We were very happy to welcome Corporal Ormand Bond home on a furlough over the weekend.

Clerk.

## OBITUARY

**Keller.** — Mrs. R. Cora Davis Keller died at her home at Wood Creek, N. Y., December 27, 1942. She was born in Higginsville, N. Y., June 30, 1879, a daughter of the late Henry E. and Ella R. Williams Davis.

On August 4, 1895, she joined the Verona Seventh Day Baptist Church, remaining a member until her death. She was a school teacher for several years. On February 21, 1903, she was married to Alfred J. Keller, who survives her, together with two daughters, Mrs. Joseph Filey of New London and Miss Ella R. Keller, also a son Everett. There remain also three sisters, Mrs. R. R. Thorngate and Mrs. Ellen L. Davis of Oneida, and Mrs. W. V. Robinson of Lowville; a brother La Verne W. Davis of New London; also eight grandchildren and several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Allison Wood of Lowell, assisted by Rev. Stanley Brown of New London, and burial was in the Verona Mills cemetery.  
H. L. P.

**Lewis.** — Lena Beatrice Lewis, daughter of Hosia and Mary N. Le Clair La Flash, was born July 7, 1890, in Woonsocket, R. I., and died suddenly January 13, 1943, at the Westerly Hospital.

In her girlhood she belonged to the First Methodist Church of Woonsocket, but after her marriage she joined the Second Hopkinton Seventh Day Baptist Church.

She leaves two sons, S.Sgt. Harold M. Lewis and Sgt. Irvin R. Lewis of the U. S. Army; a brother, George R. La Flash of Hartford, Conn.; a niece, Mrs. Albert Bogue of Mystic, Conn., and many relatives in Woonsocket.

Funeral services were held in the First Methodist church in Woonsocket. Burial in Union Cemetery.  
R. L. R.

# The Sabbath Recorder

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Harold E. Stassen, Governor of Minnesota, recently installed President of International Council of Religious Education

## Contents

|   |         |
|---|---------|
| Editorials.—Joy in China.—Troubled Minds and Hearts.—From the Old Wayside Inn.—<br>Items of Interest                        | 134-137 |
| A Report—International Council of Religious Education   | 138     |
| Missions.—Form the Habit.—No Plan Perfect.—Missionaries in China Today.—We Must<br>Continue and Strengthen Foreign Missions | 140     |
| Federal Council of the Churches of Christ in America  | 142     |
| Woman's Work.—Why the Bible in Latin America Today.—Charles Wells Says  | 143     |
| Board of Christian Education  | 144     |
| In all Fairness   | 145     |
| Young People's Page.—North Loup Celebrates Fifty-seven Years of Service   | 145     |
| The Sabbath   | 147     |
| Children's Page.—Our Letter, Exchange.—In God's Keeping   | 147     |
| A Tribute   | 148     |
| Our Pulpit.—Will Our Lord Come Again?   | 149     |
| Denominational "Hook-up"  | 150     |
| Marriages.—Obituary   | 152     |